$5.00

Number 79
September 1996

SANGRE DE CRISTO NEWSNOTES

By Father Daniel E. Jones, T.O.D.M. • Box 89, Westcliffe, Colorado 81252 • (719) 783-2491

NEWS & VIEWS

OUR LADY OF LA SALETTE

September 19, 1996 will mark the 150th anniversary of the apparition at La Salette in the French Alps of Our Most Holy Mother and Queen of Heaven. For $2.00 a very timely 96-page pocket-size booklet describing the apparitions and the secret of La Salette can be purchased from: **EDITIONS MAGNIFICAT, P.O. BOX 308, ST. JOVITE, QUEBEC, CANADA JOT 2HO.** The Secret of La Salette is a key to understanding the latter times!

THE SPIRITUAL CHURCH

"All those who believe in Jesus Christ and follow Him by carrying their cross, as the Gospel teaches, constitute the supernatural reality of the church. In every current Christian denomination there are members who belong in this manner to the soul of the Church, but not yet to the visible body willed by God.

"We say even more: even non-Christians can be part of the soul of the Church if they are truly sincere in their beliefs and if they desire to adhere to the truth, insofar as they know it. Their sincerity is for them a form of baptism of desire, and it is by virtue of this latter fact that they constitute a part of the soul of the Church." -- **PETER SPEAKS TO THE WORLD** #549 & #550. *con't on page 2*

OUR LADY OF LA SALETTE APPEARING TO MELANIE AND MAXIMIM SEPTEMBER 19, 1846.

NEWS & VIEWS

"I wondered for a long time why God has preferences, why all souls don't receive an equal amount of graces. I was surprised when I saw Him shower His extraordinary favors on saints who had offended Him, for instance, St. Paul and St. Augustine, and whom He forced, so to speak, to accept His graces. When reading the lives of the saints, I was puzzled at seeing how Our Lord was pleased to caress certain ones from the cradle to the grave, allowing no obstacle in their way when coming to Him, helping them with such favors that they were unable to soil the immaculate beauty of their baptismal robe. I wondered why poor savages died in great numbers without even having heard the name of God pronounced.

"Jesus deigned to teach me this mystery. He set before me the book of nature; I understood how all the flowers He has created are beautiful, how the splendor of the rose and the whiteness of the Lily do not take away the perfume of the little violet or the delightful simplicity of the daisy. I understood that if all flowers wanted to be roses, nature would lose her springtime beauty, and the fields would no longer be decked out with little wild flowers.

"And so it is in the world of souls, Jesus' garden. He willed to create great souls comparable to Lilies and roses, but He has created smaller ones and these must be content to be daisies or violets destined to give joy to God's glances when He looks down at His feet. Perfection consists in doing His will, in being what He wills us to be.

I understood, too, that Our Lord's love is revealed as perfectly in the most simple soul that resists His grace in nothing as in the most excellent soul; in fact, since the nature of love is to humble oneself, if all souls resembled those of the holy Doctors who illumined the Church with the clarity of their teachings, it seems God would not descend so low when coming to their heart. But He created the child who knows only how to make his feeble cries heard; He has created the poor savage

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Celine and Therese Martin in 1881. One of these days I expect to see the entire Martin Family "on the altar" -- i.e. Canonized.

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Published semi-annually
by Father Daniel E. Jones, T.O.D.M.

Subscriptions:
SDCN, Box 89
Westcliffe, Colorado 81252
1 Year: $10.00 **3 Years: $25.00**
Back issues: $5.00 each

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Secretary: Mrs. Patricia Scavo

who has nothing but the natural law to guide him. It is to their hearts that God deigns to lower Himself. These are the wild flowers whose simplicity attracts Him. When coming down in this way, God manifests His infinite grandeur. **Just as the sun shines simultaneously on the tall cedars and on each little flower as though it were alone on the earth, so Our Lord is occupied particularly with each soul as though there were no others like it.** And just as in nature all the seasons are arranged in such a way as to make the humblest daisy bloom on a set day, in the same way, everything works out for the good of each soul." **St. Therese of Lisieux (The Little Flower) in STORY OF A SOUL.**

SHARING

I sense a change in the air. I know I'm not the only one who senses this. Very, very soon the harvest is going to be reaped. Over the centuries many have sown in God's field of souls. I think our generation is going to see the harvest. First the weeds will be gathered up to be burnt. Then millions of people will enter the Renewed Church of Jesus Christ, Jesus will walk among us, an era of peace will be granted to the earth. **The Secret of Mary will be revealed!** Great Saints like St. Francis of Assisi and St. Therese, The Little Flower may well be walking among us and assisting the building of the Kingdom of God in such a beautiful and awesome manner that it will rejoice the hearts of all God's little ones!

This issue of the SDCN is not a long or complicated one, but for some reason it has been an especially hard one for me to get out. I hope you, my dear reader, will find within these pages some of the treasures and Gospel gems that God would have you to possess. If you are among the good seed that has a right and good heart, I think you will read and reread this issue, and pray, as I, too, am praying for you, that God gives you the light to see these treasurers and that He gives you the grace to profit by them for yourself and for those God would have you to touch.

MAGNIFICAT

The beautiful, best magazine of its kind in the world, **MAGNIFICAT** is published in Canada 10 times a year for $12 U.S. a year. Don't let your home be without it: **MONASTERY OF THE MAGNIFICAT OF THE MOTHER OF GOD, P.O. BOX 308, ST. JOVITE, QUEBEC, CANADA, JOT 2HO.**

Our Lady was weeping at La Salette when she spoke with the children. Our Lady of Tears, in the same dress, appeared to a young girl on the island of Guadeloupe in 1977.

The Mystical Pope

ACCORDING TO NUMEROUS PROPHECIES, THERE IS TO BE A POPE CHOSEN DIRECTLY BY GOD.

It is said, among other things, that the essential part of the secret of Fatima pertains to the subject of a Pope chosen by God. We cannot certify this in an absolute manner, for the Authorities of the Church have not revealed the secret; and Lucy, one of the three Fatima seers, who is still alive, is in obedience to the Church Authorities. But we have the testimony of three ecclesiastics, two of whom knew Lucy of Fatima personally — Father Durando of the Consolata in Turin, Lucy's confessor for several years, and Monsignor Venancio, Bishop of the diocese of Leiria, Portugal, where Fatima is located — and Cardinal Siri, Archbishop of Genoa, Italy.

The first, Father Durando, declared to several people that the secret was truly a Pope chosen by God Himself. The second, Bishop Venancio, confided to a person worthy of trust that the secret concerns a Pope chosen by God, but that the Church Authorities had doubts, to say the least, regarding the secret in question. For this reason, these same Authorities decided to pay no heed to this secret and to proceed with the election of a Pope in the ordinary manner. And that is how Paul VI was elected in 1963, even though the secret was to have been disclosed in October 1960, according to Cardinal Leger, Archbishop of Montreal, Canada. The last testimony comes from Cardinal Siri of Genoa, Italy, who announced a Pope chosen by God whose name would be Gregory XVII.

Several supernatural manifestations have informed various mystics and seers that a religious — who was born in Canada on September 8, 1928 — has been chosen by God as Mystical Pope of the Holy Catholic Church. Of course, all the Church Authorities are not ready to accept this fact easily. A regular persecution has resulted, just like the Synagogue with regard to Our Lord Jesus Christ. After two thousand years, the dear Synagogue is still awaiting the Messiah.

On June 24, 1968, Jesus manifested Himself to this religious born in 1928 and laid upon him the heavy charge of Universal Shepherd of the Holy Church. Two months later, on August 29, 1968, Jesus manifested Himself anew to this religious, who was obscure and without prestige, and assigned him the name of Gregory XVII. The following September 10, the Most Blessed Virgin manifested Herself to a Canadian seeress — previously submitted to trial by fire — and told her of the divine election of a Pope bearing the name of Gregory XVII.

Following these manifestations, but still during that same year, 1968, the Most Blessed Virgin appeared to several people in Spain. She revealed to them that in Rome there was a Pope elected by the cardinals, but that there was another one, chosen by God Himself, whose name was Gregory. These seeresses, formerly held in esteem, became suspect from then on. After Pope Paul VI's death in 1978, a certain

Clemente Dominguez Gomez, in Spain, attributing this revelation to himself, proclaimed himself Gregory XVII and established his vatican in Seville, Spain, with an imposing college of cardinals. He had himself consecrated a bishop by an archbishop from Vietnam, Msgr. Ngo Dhin Thuc, who was in dissent with the Vatican in Rome.

In 1977, one year before Pope Paul VI's death, the Most Blessed Virgin appeared to a seeress in Guadeloupe (French West Indies) and told her of Pope Gregory XVII, elected by God. She commanded her to go and see Pope Paul VI in Rome to summon him to recognize the divine choice and act in accordance.

How should one interpret the negative and hostile reaction of Church Authorities in the face of this supernatural event? God is permitting it so that it may be one more proof of His intervention. Thus did Thomas the Apostle's unbelief provide one more proof of the resurrection of Our Lord Jesus Christ. Throughout the history of the Church, several Popes have been designated miraculously or by mystical means. Let us mention especially Saint Fabian, Pope and martyr, Saint Gregory the Great and Saint Peter Celestine (Celestine V). We point out these facts in order to say that God is the Master of His Church, and He can do what He wants.

The faithful and supporters of Gregory XVII have done research into ancient prophecies which proclaim a Pope chosen by God whom He would use to reawaken the faith and to bring about unity among Christians. The celebrated prophet Nostradamus marks the precise moment of the advent of Gregory XVII in his Century V, Quatrain 92:

After the see held seventeen years,
Five shall change in like completed term:
Then shall be one elect of the same time,
Who with the Romans shall not be much conformed.

Since Nostradamus' time, only Pope Pius XI has held the Pontifical See for 17 years. And five have followed, elected in the normal manner; John Paul II is the fifth. The *"elect of the same time"* — a pope who reigns at the same time and who bears the same number, 17 — can only refer to Gregory XVII. For certain prophecies clearly state that his name will be Gregory and that he will be of French origin. The prophecies also declare that he will be greatly persecuted before being recognized as true.

We ask for ardent prayers with penance, so that a great number of souls may receive special lights of the Holy Ghost concerning this mission, which is a heavy cross that Gregory XVII has accepted in total submission to the holy Will of God.

Those who wish to be further enlightened regarding this event, which is of capital consequence and importance for the Holy Church of Our Lord Jesus Christ, may communicate with the following address to obtain more ample information:

Sanctuary of the Keys of St. Peter
P.O. Box 308, St. Jovite, Quebec, CANADA J0T 2H0

Editions Magnificat 9501-302-1876 Printed in Canada

The Apostles of Infinite Love

P.O. BOX 308, ST. JOVITE, QUEBEC, CANADA J0T 2H0

TEL. (819) 688-5225 & 425-7257

June 4, 1996

Heart of Jesus, burning with love for me,
inflame my heart with love for Thee!

Dear

May Jesus and Mary be loved by all hearts! A couple of months ago our dear Father Dan Jones was making a retreat here at St. Jovite and he gave me the letter you wrote him in January. I hope you do not mind – Father Dan wanted me to answer your questions on the Mass and discipline. To be precise, you asked him these questions: *"Can you explain the reform of Clement XV simplifying liturgy and discipline? Do you have a copy of the simplified liturgy? Is the Traditional Latin Mass no longer to be taught?"*

There are two points to bear in mind concerning the Latin Mass: 1) even as the Supreme Pontiff, Saint Pius V did not have the power to bind his successors in matters of discipline, no matter how praiseworthy his intentions, for the Successor of Peter has always had the right and even the duty to make liturgical and other disciplinary changes according to the needs of souls; 2) Gregory XVII has not "outlawed" the Tridentine Mass, which has never ceased being a perfectly valid Mass in the Renewed Church.

As you can see, our CONVENTUAL MASS is basically a simplified, shortened form of the Tridentine Mass in the vernacular, with simpler rubrics and a few prayers added. The altar is in the traditional position for public Masses; the celebrant does not turn his back on God, but faces Him with the people. The prayers of the Mass are recited by priest and people together in the vernacular *(except for the Consecration, which is spoken in Latin by the celebrant alone).* Gregorian Chant has been retained; vernacular chant is also used, but not on Sundays and feast days. Gregorian is also chanted in our Morning and Evening Offices, Holy Hours, and Benedictions of the Blessed Sacrament. Our BRIEF MASS is precisely what its name implies: a shortened version of the Conventual Mass, celebrated in public *(it is our regular Evening Mass)* or in private. The Brief Mass was first propounded in the 1930's by Father Mateo Crawley, the great Apostle of the Sacred Heart, for private celebration by sick or elderly priests, or priests on the road with little time and no regular altar to celebrate on.

• An important point: besides the the Latin Rite, there are over thirty valid rites approved by the Roman Catholic Church. These rites often bear little resemblance to each other *(and even less to the Tridentine Mass)* yet they have been perfectly valid for many centuries. A Byzantine Rite priest who affiliated with Gregory XVII, for example, would certainly not have to abandon his valid and ancient Eastern Rite. As mentioned above, the Tridentine Mass has also remained a valid rite under Gregory XVII. Any Latin Rite priest who wishes, may celebrate the Tridentine Mass in private or in public.

So then, Latin Rite priests may continue to celebrate the Tridentine Mass, without any changes whatsoever. Father Dan Jones does, as do Father Paul Berchtold, and Fathers Richard Bedingfeld and Glen Michaletos of South Africa, two traditional priests affiliated with Gregory XVII. Father Jones once even celebrated a Tridentine Mass, at Father John Gregory's request, for the Community here at St. Jovite. I myself served that Mass.

I might add, however, that many of the traditional Catholics who come in contact with the Apostles' Community often end up preferring the Renewed liturgy, simply because IT WORKS, while remaining truly in the spirit and doctrine of the Tridentine Mass. *"The kingdom of God is like a householder who draws from his treasures things new and things old."* (Matt. 13:52) These changes are really a matter of discipline, and only indirectly of doctrine. Father Roderick J. MacNeil, S.F.M., a traditional priest who recognized Gregory XVII and was buried here in St. Jovite in 1994, put it well: "You haven't *changed* the Mass, you've *modified* it. Changing it would mean you had altered its spirit and teaching. But you have merely simplified it for the good of souls."

Back to the question of discipline, a primordial one which is often very fuzzy in the minds of many traditional Catholics. There is a great distinction that must be made between **DOCTRINE** and **DISCIPLINE**. Doctrine is the teaching of the Church; this is Tradition with a capital "T," if you will. Discipline is the way the Church does things; this is tradition with a small "t." There is a major difference between doctrine and discipline, although they are, of course, closely related in practice.

A very sound treatment of this and many other questions can be found in **Peter Speaks to the World** by Gregory XVII, but you probably do not have that book to consult. If you do, please look up Paragraph 301 *(on the distinction between Tradition in the strict sense of the word and tradition in the broad sense),* and Paragraphs 684-689, *"The difference between doctrine and discipline."* Those texts put the subject in a very clear perspective. Since you probably do not have the book in question, I will sum up here:

DOCTRINE can be developed, but what the Church says today **cannot contradict** what the Church has said in the past. **DISCIPLINE** can change a great deal and often has in the Church; it can have the clergy and/or faithful doing things very differently from what was done before, without implying that what used to be done was wrong.

The changes made in the Renewed Mass are changes in discipline, not doctrine. Such changes in discipline must: 1) clearly and unequivocally teach and enhance Catholic doctrine; 2) foster piety, not weaken it. If they do not do that, then they are no good. This is the major problem with the *Novus Ordo,* which is a symptom of the grave loss of faith in the Roman Catholic Church. The *Novus Ordo* is ambiguous and equivocal: one may interpret it favorably with doctrinal correctness, another may interpret it totally counter to Catholic doctrine – a real mess.

Those who have attended our liturgy have been virtually unanimous in saying that it more than meets the above criteria. It has two points that I consider very important for today's liturgy: dignity and simplicity. I remember when my grandmother was visiting here and said that the parish priest told her not to go to Communion at St. Jovite. Well, there she was next morning at the communion rail! At breakfast I started teasing her, but she simply replied, "If what I went to this morning was not a Mass, I've never been to Mass in all my life!" She was no theologian, true, but that's still quite a testimony.

Concerning the disciplinary changes and simplifications that have been made by Clement XV – many of which, interestingly enough, were afterwards adopted by the institutional Church in Rome – we find the following among them:

- The Eucharistic fast, altered by Pope Pius XII, is further shortened to one hour before Communion for all but water and medication, for which there is no fast.
- Mass may be celebrated on a table with no altar stone, in a private home, without a Mass server *(we never have them)* – a big departure from earlier discipline.
- Communion may be received several times daily, at the discretion of the recipient; the number of Masses a priest may celebrate each day is not limited – this is where the Brief Mass becomes very valuable for our priests.
- A general absolution is given at the beginning of each Mass, which the faithful may profit from to receive Communion without having gone to confession, even in the case of mortal sin, as long as the individual has not committed any reserved sins or is not living in a state of sin *(e.g., cohabitation without benefit of marriage);* in the case of mortal sin, one must be resolved to go to confession at the earliest reasonable opportunity; in the Community confession is once a month minimum, for the faithful the strict minimum remains their Easter Duty of once a year.
- Married men, and women in general, have access to the priesthood; however, an ordained celibate priest may not marry – here it is a difference between taking a big step forward in God's service and of denying one's solemn vow of chastity.
- Many priests, men and women alike, are ordained as *"missalian priests,"* meaning they have no public ministry; their ministry is limited by their jurisdiction, normally to celebrating Mass in private and for a restricted group which could be – in the case of a Cenacle Home, for example – the members of their own family.
- While Friday abstinence from meat is maintained, it is not under pain of sin.

That gives you an idea of some of the disciplinary simplifications by Clement XV which were retained in the Renewed Church under Gregory XVII.

Please forgive me, Mrs. Madson, for writing such a long letter. I hope that, along with the Mass books included here, it answers your questions clearly. Feel free to write if you have any further questions or any comments concerning what your read here, or in the Mass books, or in any of our literature.

Above all, of course, pray to the Holy Spirit for enlightenment and guidance. Reading and reasoning are all well and good... but as Padre Pio often loved to repeat, *"We SEEK God in books, but we FIND Him in prayer."*

God bless you and your family in these difficult latter times: may Our Lord and Our Lady guide you according to the Will of God, and may the Sacred Heart of Jesus grant all of you His choicest graces throughout this beautiful month of June.

Union of prayers in the Great Cause of God and His Holy Mother!

Your brothers and sisters in Jesus and Mary,

The Apostles of Infinite Love

fr Simon of St. Jude, O. D. M.

MARY

Suffering repels us, but let us recall that it is by an amazing delicacy of His Heart that Jesus wants to associate us to His redemptive work, as if He could not do without us! Although we ourselves are in need of redemption through His Blood, He deigns to make us His co-workers for the salvation of the world.

Saint Theresa of the Child Jesus said, "Jesus has such an incomprehensible love for us that He does not want to do anything without associating us to it; He wants us to have a part with Him in the salvation of souls."

Through an unfathomable invention of love, the Creator of the universe wants to soften our human suffering by giving us the comfort of "rendering service" to Him.

We could not conclude this study without mentioning that the devil's "choicest snare," and the foremost means of damning souls, is to deny or ignore **the essential role of the Most Blessed Virgin Mary** in the salvation of men. She is the Mediatrix of all grace, the Mother of God and our Mother, and our powerful Advocate with Her Son.

For if the Spirit of darkness wants to persuade souls that one must not believe in the divinity of Jesus, or in the Redemption, or in the other great truths mentioned above, with all the more reason does he want to turn them away from the Woman who has crushed his head, against whom he has vowed eternal hatred. After the fall of Adam and Eve, God said to the Serpent that had tempted them, "I will put enmity between you and the Woman, between your seed and Her seed; She shall crush your head, and you shall attempt to bite Her heel."[153]

Therefore let us pray to our Heavenly Queen, the Mother of the Church, the One for whom God has reserved the triumph over all heresies, to enlighten and uphold us constantly in the true Faith of Christ Jesus. O Mary, Help of Christians, deign to protect us against all evil and all error! Give back to Your Son's Church, to Shepherds and faithful reunited, the ardor and zeal of the Apostolic era!

153. Genesis 3:15.

THE TRIUMPH OF MARY IN THE LATTER TIMES

"I will put enmity between you and the Woman, between your seed and Her seed; She shall crush your head and you shall attempt to bite Her heel."
(Genesis 3:15)

"Humble Mary will always have the victory over that proud spirit, and so great a victory that She will go so far as to crush his head, where his pride dwells. She will always discover the malice of the serpent. She will always lay bare his infernal plots and dissipate his diabolical councils, and even to the end of time will guard Her faithful servants from his cruel claw.

"But the power of Mary over all the devils will especially shine forth in the latter times, when Satan will lay his snares against Her heel: that is, Her humble slaves and Her poor children, whom She will raise up to make war against him. They shall be little and poor in the world's esteem, and abased before all like the heel, trodden underfoot and persecuted as the heel is by the other members of the body. But in return for this, they shall be rich in the grace of God, which Mary shall distribute to them abundantly. They shall be great and exalted before God in sanctity, superior to all other creatures by their lively zeal, and so well sustained with God's assistance that, with the humility of their heel, in union with Mary they shall crush the head of the devil and cause Jesus Christ to triumph."

Saint Louis Mary de Montfort
True Devotion to Mary, No. 54

THE WORK OF THE CHURCH

Father John Gregory of the Trinity, O.D.M.

Christ came on earth to work out our salvation, by showing us the narrow road to heaven with His examples and teachings, and by dying for us. That is how He performed His work, which is essentially one of salvation, a work that the Church has the mission of continuing.

Therefore, we might define **the Church** as that which ought to be **the continuation of Christ's work of salvation.** If the Church ceases to carry on the Work of Christ, it stops being the Church, it is a caricature. That is the situation it is in, as is becoming increasingly apparent to everyone.

Christ is a sign of contradiction. (*Cf.* Luke 2:34) He is going to remain one for a long time to come! Persecution, combat, division are inevitable. There has always been division, even in the Church: some want integral Christianity, want to walk in the footsteps of Christ; others want merely the Christian *label* but lead a pagan life, needing and suffering nothing. Church history is rich in *returns to the Gospel,* to lead Christianity back to its first fervor. God sends men who upset everyone, to return the Church to its first vocation: the supernatural life. Necessarily, contradiction always accompanies such movements.

The Church's great woe today is that it has set aside the supernatural to organize itself on a humanistic basis. So God has given the Order of the Mother of God the vocation of playing **a role of replacement** as **His little Church.** He has often told us, *"My Church is here... My Church is very little, and it is here."* God has gathered us here to continue the Work of the Church, which must be the prolongation of the Work of Christ.

How are we going to do it? It is simple. We have everything in hand. We have the Eucharist, God Himself with His infinite power, we have Holy Mass, prayer, the penance of our fidelity to God, the absence of sin in our life. **These are the greatest, the only real powers.** The rest is only means. If we were the finest preachers in great churches, we are *tinkling cymbals* if we are not united to God. It is by our union with Christ, our intensity of love, that we will carry on the Work of Christ and do the Work of the Church.

Each must work at this task. Even you, children, do not wait: "When I grow up I will become a priest, a preacher, a missionary; I will convert the world." What an illusion! Little Dominic Savio did not wait. At 15 he was already a Saint, a saviour of souls. He did the Work of the Church by continuing the Work of Christ. **Each Saint is a little Church unto himself,** for each continues the Work of Christ in favor of humanity. Whoever we may be, let us take the continuation of the Work of Christ to heart.

Spiritual role

The Church's role is a spiritual one first. Under cover of *the greater glory of God,* the Church is always tempted to establish itself, be a large organization, a human, financial power, before being a supernatural power. Churchmen think that with influence, prestige, capital, they will be able to perform many good works and thus do the Work of God. They dream of making the Church a powerful, prestigious Christian society that rallies everyone. The Church has these great human means in hand now. But it is in a state of moral decadence, perhaps the worst in its history. **Instead of using human means to glorify God and continue the Work of Christ, men use them for their own glory.**

Decadence: the fruit of ease

The moral and spiritual decadence of the Church and of religious Orders has always coincided with periods of prosperity. Instead of doing good when they have all they need, nothing to suffer, people do evil; they become materialistic, think everything is permitted, even think they can do without God.

Thirty years ago in Quebec, communities were in great prosperity. They built beautiful schools and convents. Nothing was lacking; there was every comfort and luxury. This was the starting point of the moral and spiritual decadence of today. What was missing? The supernatural. The members of these institutions were not sufficiently united to God.

To obtain grace

To do the Work of Christ and labor for the sanctification of the world, we must make Christ's grace pass into souls. And **Christ's grace is obtained in Christ's ways: sacrifice, prayer, the immolation of ourselves in union with Him.** That is why a poor man detached from everything, dead to himself, sacrificed and united to God, is a power of supernatural radiance that surpasses all human means.

It is with reason that God gives us Saint Charbel Makhlouf as a model. His was a limited ministry; he lived in his hermitage and came out now and then to walk the muddy pathways of Lebanon, to bring communion to the sick, to assist the dying. His milieu was insignificant, but that did not keep him from doing great good. He will be a star of these times, like Saint Theresa of the Child Jesus. The lives of these two Saints were meaningless humanly, but their radiance is boundless, for no wall can stop supernatural radiations.

Even if you are in a little corner all your life, **you will automatically be a power beam if you are given and united to God; He can act through you.** God is like a huge electric generator, and we are the wires. God needs wires united to Him to distribute His power.

No handicap

We are tempted to think that to do good we need human possibilities, and when they are lacking we are handicapped. **This is a grave error; I would even say it is an illusion of the devil.** There can be no handicap if we are united to God. We need not ignore human means; we may take them if God gives them. But they are not essential. In practice they have often done harm because they dominated the supernatural. When the Church and its institutions were poor and persecuted, holiness flourished, great good was done. Look at the early Christians: they continued the Work of Christ and fortified the Church... not in abundance and prosperity, but by suffering persecution and dying as martyrs.

Don't get me wrong, we are not against human endeavor. My dream is to have a big print shop to circulate many religious books: lives of the Saints, holy pictures, etc. But **what matters above all is supernatural intensity, the gift of ourselves to God.** The finest means are nothing, produce paltry results, if there is no supernatural power above them. It is a monumental error to believe otherwise.

Poverty and simplicity

What is going to give faith back to the world? Our humility, our detachment, our love of the poor. Many missionaries, instead of being true evangelizers, came to the missions with so much equipment that they looked like circus directors, with guitars, movie projectors, tape recorders... After 50 or 100 years of evangelization, we are totally taken aback on seeing people just as pagan as ever. It is simple: they have been going to the circus for the last 50 or 100 years!

There is a reform to be made here, and we must do it. It is the Will of God for us to live in simplicity, to arrive in our missions with nothing, like the poor. We must be on the level of the poor and love poverty; it is the sign of God. The evangelization of the

world will be done in this spirit. That is how we shall be able to be the continuation of the Work of Christ. Let us be Bethlehem. Let us be Calvary. Let us be totally given to God, with a minimum of equipment. **Let us not rely on all our equipment to convert the world.**

Christ came in simplicity and poverty: *"The foxes have dens, and the birds of the air have nests; but the Son of Man has nowhere to lay His head."* (Matthew 8:20) That is how Christ did His Work. If we want to continue the Work of Christ, we must walk in His spirit and completely revolutionize our mentality.

The Church is often blamed for having possessed a triumphant mentality. There is some truth to that. I am not putting the Church on trial, it is churchmen who have deviated because of the formation they received. I admit, it is a little hard to deplore certain things that are now being done, because one thereby disapproves of many things that have been going on for a long time. But we are going to have to face reality with courage.

Modest buildings

For example, too much importance was lent to great monasteries with marble facades and lofty architecture. Marble is a luxury in our country. Do you think that it is in conformity with the Thought of Christ to use marble in the construction of religious houses? Go to the Motherhouse of a religious community whose members have taken the vow of poverty and you see marble staircases and so on.

This is unacceptable; wealth like that puts the poor to shame! Concrete and common wood, that is the spirit of Christ. One must admit: there were errors made in this respect. If superiors had been enlightened, they would have opposed such exaggerated expenses.

If we want to preach humility and poverty, our entire life must be in accord with our teaching; we cannot come in like lords and build churches for ourselves that are the object of universal admiration.

People say it is for the glory of God; do not be so sure. Perhaps some people did so in that spirit, with purity of intention, but many did it for their personal glory. It looks well to enter a lovely marble cathedral to chant a Pontifical Mass; it raises Monsignor's prestige very nicely! There is nothing prestigious about pontificating in a chapel with a floor in rough old cement; it is quite humiliating. There is nothing for human glory there.

In times to come, we must return to far greater simplicity. It is better for us to "exaggerate" in poverty than in luxury. I think that God would be very pleased if we built little chapels, simple little churches that are neat but very humble. If the Church has any money, let it be used to help the poor. I think that way of doing things will be more evangelical and more in conformity with Christ's intention upon His Church. It is not splendid churches that will convert the world, **it is the testimony of our poverty and our life given to God,** like Saint Francis of Assisi. That great Saint revolutionized his times with his authentic poverty. We in turn must be true Franciscans in our soul, true disciples of Saint Francis, to do the work of the Church.

The activity of contemplatives

When souls are truly given to God, their activities are inspired and they perform works with far-reaching effects. Look at the lives of the Saints, even the great contemplatives: God made them ingenious to undertake all kinds of things. Saint Martin de Porres deployed great zeal to relieve the miseries of Lima. Saint John of God, besides founding his own community, cared for the sick; he founded a convent for Magdalens, worked at the adoption of orphans. He did all he could to help the unfortunate. But in the lives of

these Saints, you see the importance they gave above all to supernatural values, the gift of themselves to God. Their works were not an excuse to exteriorize themselves. The more they lent themselves to them, the more they became souls of prayer, interior and supernatural souls.

Many people are doing all sorts of works today; but **as their activity increases, their spiritual life diminishes** -- often to the point of total disappearance. They become excited, pure worldlings who do many, many things, and then they are lost. We can never insist enough on the necessity of the spiritual life first. May we be souls truly given to God! Then, **if God has plans for us, He will arrange all the circumstances providentially for the fulfillment of His designs.** That is the Gospel word: *"Seek first the Kingdom of God and His justice, and all these things shall be given you besides."* (Matthew 6:33)

Saint Joseph Benedict Cottolengo was a holy priest living totally united to God. One day he went to give the Last Rites to a person who was dying in misery, too poor to be hospitalized. When he returned to take his meal with the Canons, he felt so bad he could not eat. Seeing him weeping, they asked him what was the matter. "I have just seen something that must never happen again," he said. "There will never be another poor person dying in such misery." He went to see his bishop and asked permission to dedicate his life to relieving the poor; the bishop gave him every authorization. That is how his work began.

To know how to wait

When God wants something, we do not have to twist His arm, He directs everything. That is what happened with the Work here. Even if I would have fought body and soul to form this community, **I would not have accomplished anything if God had not wanted it.** In God's due time it was born. I attended its development, I watched it happen...

When God wants something, it gets done. But the Psalms say, *"Unless the Lord build the house, they labor in vain who build it."* (Psalm 127:1) We must remain in peace, uniting ourselves to God and to what He wants to do, and He will do it, in spite of men. If He does not, it will be our fault; we will not have done all that God expected of us. Still, we must prepare ourselves. This preparation consists, in part, in **sitting still and waiting for God's hour.** I was told that I was to work at forming a community; I had to be patient and wait a long time... ten years. Ten years of waiting is long! You wonder, "Is it really true, or was I mistaken?" You have to be patient and wait as long as God wants.

Suppose I tell you, "Brother X, I am leaving tomorrow morning and I need you. Wait for me in the portico." The next morning you go to the portico at 6 o'clock and you wait. Seven o'clock, 8 o'clock, 9 o'clock, 10 o'clock roll by and you are still waiting. So at that point you say, "Well, I've been waiting long enough, I'm leaving." You leave; I come along 5 minutes later to get you, and you are not there anymore. I see another Brother, and I take him instead of you.

That is a little the way God acts with us. Sometimes He makes us wait. We have to know how to stay in place and not go faster than He. **God has His hour for each thing,** and He gives us a little sign when it is time. God asked Saint Angela of Merici to found the Ursuline Order at the age of 69. If she had wanted to found that Order at 67, she would have gone against the Will of God.

Why worry?... When God wants a work, He directs everything so that it will be accomplished. He does what He wants to do in an imperceptible manner -- **as long as we do our part,** which consists above all in becoming wholly supernatural souls, totally given to God. Anything else is only the means.

Instruction given at St. Jovite, Quebec

CHIRSTIAN UNITY WILL COME

The following are extracts from an instruction by Father John Gregory of the Trinity, O.D.M., given on August 15, 1964, on the occasion of a pilgrimage to Ormstown, Quebec, Canada.

Will there ever be a truly universal Church? Or will there always be different religious groups in the world? God is for everyone, and there will certainly be unity among the nations: unity of all those who want to serve God. **However, God wants a universal social body, imprinted with His spirit, but with an autonomy of local administration.**

There will have to be some variety with autonomy in unity; that does not eliminate unity. The liturgy, for example, will vary from one people to the next. Our liturgy here in North America is not suitable for the African people, who need a liturgy adapted to their civilization and education. This adaptation supposes a certain autonomy of **variety in unity.**

That is how the Church will be unified: in great variety. We are going to witness something incredible. **Unity will come according to the Thought of God, if we do not trip over accidentals.** There are many incidental things in our religion. Actually, whether you have vigil lights or not, whether you say Mass in a church or at home, these do not affect the essential in religion. We must not create obstacles out of things of this nature.

It is on a basis of **fundamental principles**, with knowledge of the Thought of God, that Christian unity will be realized. A new Pentecost will have to occur for this to come about. Yes, God is going to give His light. Sincere Christians who seek the truth are going to experience this second Pentecost. It will be very easy to understand each other afterward: God will have manifested His Thought to us, we will be enlightened by the divine light. We will have entered the Golden Age.

It has been 2,000 years since Christ came on earth, but now He is going to achieve His Work. We will see this soon, I am totally convinced of it.

Currently there are people who, although in error, have divine lights in this respect. The "earthly paradise" of the Jehovah's Witnesses is not totally false; there is an element of divine light in it. All is not error, even with people who are in error. They too may have lights. **No one has a monopoly on the Holy Spirit.** Every person receives lights. A child can receive lights and convey them to an adult. Even an evil person can receive lights.

Our little means

We have a formidable Work to accomplish, a Work that totally exceeds us; but God is asking us to make little efforts that depend on us, and He will come to crown them with success. Right now I am speaking in a barn. *(Father John was with a few pilgrims in a barn at Ormstown, Quebec.)* This is no sermon on a worldwide scale, and I act as though I were in a cathedral: "Poor Brother John! He is in a barn, and he is talking about renewing the Church!" But consider this: When Our Lord came on earth, it was also unimpressive; His Work did not seem to be on a worldwide scale. But it really was, because an act performed to please God, to obey Him, has repercussions you cannot conceive.

God asks us to perform little acts; let us do them with all our heart. God would have died for just one soul. We have no notion of the supernatural. That is why I am talking myself hoarse for a few people. Sometimes I start speaking in the evening and keep on right till morning, because it is worthwhile for one soul.

As Saint Alphonsus Liguori says, "One soul is a diocese large enough for a bishop." That is a profound thought. One soul is a world, for in each human there is a condensation of the whole world.

Not what we expect

God likes to use mysterious ways. He employs means that are disproportionate to the end He wants to attain. Read all of Sacred History and you will see the little, insignificant ways He has chosen to accomplish His Work. Holofernes, a mighty man who terrorized all of Israel, was overcome by a little woman, Judith, who went and cut off his head; and this gesture threw his entire army into a panic. David killed the giant Goliath with a little stone, although the finest warriors had never been able to touch him. To establish His Church, Jesus chose twelve ignorant men.

You see how God can achieve great results with insignificant means. We are very poor instruments, but the more wretched the instrument that is used to produce a great work, the more evident is the artist's genius. God wants to keep all His glory. As Saint Paul says, *"The foolish things of this world hath God chosen, that He may confound the wise; the weak things of the world hath God chosen, that He may confound the strong."* I Cor. 1:27 From our little acts, performed to obey God in every detail, He wants to effect great things.

There is a wall

"Whoever does not accept the kingdom of God as a little child will not enter into it." Luke 18:17 It is all of our subtle rationalizing that creates impediments to the light of God. If the shepherds to whom the Angels appeared on Christmas night to proclaim the birth of Jesus had said, "The Messiah in a stable? That doesn't make sense. We are awaiting a great King! What you tell us does not tally with that at all. We're not going!..." what would have happened? But no, they believed the Angel and set out at once, because they were simple souls.

We need this disposition of simplicity. Jesus returns to this many times in the Gospel: *"If you do not become like little children..."* Consider a child: he is disposed to accept a truth without any prejudice. We have our ideas all made up in advance, our complicated analyses that form a wall between God's light and ourselves. That is why, **the more we return to simplicity, the more we are ripe to accept God's Truth.**

The Apostles were not rationalists, that is why they followed Jesus. They saw that Jesus was good, that His doctrine was true, and they adhered in all simplicity. They did not say, "The Authorities are against Him. He has opposition. There is almost no one on His side." No, they saw Jesus' actions, and that sufficed for them.

Our Lord says in the Gospel, *"If you do not believe in My words, at least believe in My works."* John 10:38 Elsewhere He says, *"You will know the tree by its fruits."* Luke 6:44 So if you want to know where the truth is, examine the fruits. It is easy: Our Lord Himself gives us the criterion to know what to hold to. *"There will come false prophets who will be like wolves disguised in sheep's clothing."* Matthew 7:20 That is why it is a grievous abuse of the God's word to label as "false prophets" people who in reality are working for God.

At St. Jovite we have been living in prayer and work, but many have said that we are representatives of the devil. We are not perfect... but representatives of the devil do not apply themselves to living in prayer, work and mortification of the flesh.

On the contrary, they live only for their sensuality in all its forms, and they lead others into it. It is that we may know how to discern all these things that Our Lord said clearly, *"You will know the tree by its fruits; does one gather grapes from thorns?"*

In the people who have presented themselves to you in God's name, do you find humility and detachment from the goods of the earth? Do you see them living in penance, poverty and charity, giving with one hand what they receive with the other, as the Saints did? If you do, it is the sign that these souls are of God. It is easy. **Wherever you find the fruits of God, you find God.**

Today there are people in every Christian religion who know Holy Scripture and pay heed to it. Some find it easy to accept this Work of God. They have understood it by the light of the Gospel.

The divine choice

Why have we been chosen for such a Work? Let us look again at the shepherds. There were many shepherds watching their flocks at Jesus' birth; only a few were chosen by God. Do you think they were any better than the others? Probably not. Certainly they were good souls, but many good souls today are honest and sincere, seeking the truth; yet they do not realize the wonders God is effecting on behalf of His children of the earth. It is we who have been chosen. Why? It is a mystery of God's goodness and mercy.

This Work is not big today. We are an tiny little group, a mustard seed; but it becomes a tree, and *"to this tree the birds of the air will come for shelter."* Mark 4:32 We can apply this parable to the Work that is beginning here. It does not seem like much, but it is the Work of God; and we are just poor little instruments.

When Jesus came down on earth, He was not well received. Herod had the whole area sacked and the Holy Innocents put to death, just to get to Jesus and put Him to death.

Jesus says, *"The disciple is no greater than the Master."* Luke 6:40 Therefore, if we want to walk in the footsteps of Jesus, we must not be surprised if we are not well received. Truly, we would be surprised if we were approved by everyone; that would be cause for alarm! For today the good cannot be approved, because there is too much corruption in the world.

Those who preach the true Gospel are not well received. How can you expect to be approved if you say, "Detach yourselves from earthly goods, mortify your flesh," when everyone wants to make money, live in comfort and pleasure? **This principle of the contradiction of the world against everything that is of God is a law we must never forget.**

I do not want to hurt anyone, but the Church itself has strayed from the road of the Gospel. We must speak the truth. When Jesus lived on earth, He was no accomplice of lies. He apostrophized the Pharisees and all people of that sort: *"Hypocrites, brood of vipers, whited sepulchers..."* Matthew 3:7 These are not exactly compliments! **But for all that, Our Lord was not lacking in charity**. For He also said, *"Learn of Me, for I am meek and humble of heart."* Matthew 11:29 How can we reconcile these two attitudes?

Our Lord meant that in our heart we must love everyone, we must be good, but this goodness must never prevent us from energetically castigating untruth. That is what God is asking us to do at this moment. And to do it, we need all the courage we can muster up.

As a mortal, I have no right to reproach anyone; I am a poor mortal who can do nothing without the grace of God. But in the name of God, we must speak. And, sad to say, the faithful are now sheep without shepherds. They are often deceived by wolves in sheep's clothing.

God – "too good to chastise"

For 100 years God has been sending His Mother to warn the world. The Blessed Virgin came to La Salette (1846) and Fatima (1917) to touch the hearts of Her children and to tell them, *"If you do not change your way of living, I will no longer be able to hold back My Son's arm. He is going to strike the earth!"* God is no traitor: He does not come from behind and strike without warning. But the world, and even the Church, scorns His warnings. And those who call them to mind are labeled prophets of doom.

When Noah said, "The Flood is on the way, I am going to build an ark," people laughed at him. "Old fool," they said, "he is building a boat because he is expecting a flood."

But indeed, the Flood did come; and Noah entered the Ark with his family, and they were saved. Only one family in all of humanity deserved to be saved. It is terrible to even think about it! Again, when Sodom and Gomorrah were destroyed, only one family, Lot's, was saved. Those who want to prove us wrong will often say, "There are not very many on your side!" They have not spent much time thinking about what they are saying.

People still say, "Oh, God is much too good to chastise!" Yes, God is infinitely good and merciful – for those who are willing to look at themselves honestly, expiate and humble themselves. But He is just and severe toward those who mock Him.

A greater sin than doubting these warnings is that of refusing to walk on the road that the Lord is now indicating to us. He wants the world to return to the true road. **Even if you do not accept us, accept God.** We are merely poor creatures, specks of dust; you may scorn us. But I ask you not to scorn God, but to choose His road.

I am only God's little loudspeaker. You all know that a speaker can say nothing on its own, it is just an amplifier. If no one speaks into the microphone, it is worthless. I am just God's little speaker, a very weak speaker who wishes he were stronger to cry out the eternal Truth of God, the Message of God, to the world.

Let us pray that these warnings find an echo in souls of good will before it is too late. Some will say, "We all have to die sooner or later..." That is perfectly true. But the saddest part is not dying, it is having to go without being ready. Our role is to warn people of what is coming so that souls may prepare for it.

It does not bother me that people scorn me; to scorn a man is nothing. But when that man speaks in God's name, we had best recall this text from the Gospel: *"He who scorns you, scorns Me."* Luke 10:16 This means that to scorn those who preach the Word of God and proclaim His desires is an insult to God Himself.

Let us ask that souls return to God; that they accept not us, but God. We are nothing, nobodies. We will have our place underground, in the dust, like all other mortals. What is important is that God be loved, respected and obeyed. This is all we want: that all honor be given to God. As for us, any humiliation we may receive is only fitting. In the name of the Father, and of the Son, and of the Holy Ghost, and of the Mother of God. Amen.

WHAT IS THE SUPERNATURAL

by Father John Gregory of the Trinity, O.D.M.

"Observe diligently the motions of nature and grace,
for they move in very opposite and subtle ways and can hardly be distinguished..."
The Imitation of Christ, Book III, Chapter 54

NATURAL and SUPERNATURAL: These are two words which sometimes lead to conflict or confusion because people do not grasp their real meaning. The same preacher, with good reason, might say today, *"Be human, brothers!"* and tomorrow the opposite: *"Put the human, the natural, to death if you want to sanctify yourself!"* In both cases he would be right: being "human" can mean being charitable and compassionate, which is the duty of every Christian; or it can just as well mean letting yourself be ruled by the tastes and impulses of human nature rather than by your concern to please God.

Father Onésime Lacouture, S.J., the author of **The Activity of the Holy Spirit**, preached a great deal on death to the natural. He was not understood even by his audience of priests, philosophers and theologians. Intentionally or not, his words were distorted to the point of putting heresies in his mouth. Thus it is necessary to remain very simple in this realm, in order to avoid any possible confusion.

So then, what does it mean to be "supernatural"? It means **to forget our natural tastes and desires in order to desire and accomplish the Will of God alone** – come what may. It means to put God before everything else. But how can we make war on the natural in our life?

SACRIFICING THE LEGITIMATE

Let us imagine a case in point. Someone asks you for a favor at the very moment you are really tired and finally about to take some rest. Or it happens when, after a busy day, you want to be alone for a while to enjoy some peace and quiet.

When you hear this request for help, the natural makes you tend to answer, "Let him make out as best he can by himself and not come and bother me!" But the supernatural makes us react very differently. Forgetting ourselves, we value charity more than our rest, our whims; we render the service requested, even if we have trouble staying on our feet.

The supernatural is what enables us to sacrifice the legitimate. Isn't it legitimate to rest when you are tired? And isn't it very legitimate to enjoy certain human pleasures? Of course it is! But the supernatural is precisely putting God's wishes before all our own legitimate wishes and all permitted pleasures.

GOD FIRST SERVED

Our nature seeks its pleasure and satisfaction in many ways. This is what we must sacrifice in order to enter into the supernatural life. **It is often a matter of little details which, in appearance, are very insignificant.**

For example, Saint Augustine asked nuns to completely conceal their hair under their veil. He knew the weakness of human nature, which makes us capable of being attracted even to a little lock of hair. Indeed, there were Sisters in his community who were looking at themselves in the mirror and putting on coquettish airs which a little scrap of hair, visible under their veil, gave them. It may be a little thing, but it is an obstacle between the soul and God. Men, too, are often very vain over their shape, their muscles, their strength, their clothing, and even their hair, the way it is cut, etc.

When spiritual writers speak of death to the natural they mean, among other things, putting to death all these little ways of self-seeking, all these little vanities which present themselves under a very refined cover. We can have such attachments without even being aware of it. **These trifles are enormously harmful to us – they slow our progress.** Very often they stop us completely and actually prevent us from reaching the goal that God wants us to reach.

Self-love also manifests itself by touchiness over the remarks and reproaches we may receive from our associates. Someone says to you, "Watch out there!" or, "You shouldn't have done it that way... You'll have to correct this fault, that habit..." The reaction of the natural person is to retort, "Hey, leave me alone! Look at your own faults and mind your own business! You're no better than I am! Who do you think you are?"

But the supernatural makes us say, "Thank you, friend, I'll say a prayer for you! Thanks for correcting me! I'm lucky to have you. You're a real brother. If there were more like you, it would help me a lot." That is the way to go to God! **Pride is OBSTACLE NUMBER ONE to the work of God in our soul.** We have to destroy it pitilessly.

Let me give you another example in the same line of thought. A little boy goes and complains to his father because a teacher or a superior reprimanded him or gave him a penance. If the father is supernatural he will say, "See here, son, you have to suffer for God. If you want to be a servant of God, you must accept suffering. Your teacher corrected you and gave you a punishment? Thank the Lord with me. He did you a favor."

In order to speak that way, the boy's father has to overcome his natural feelings in view of a supernatural value. If the father heeded his feelings, he would say, "Tell me, son, who was so mean to you? Who is it that gave you a hard time? Wait a minute, he's not going to get away with that! He dared to punish my son! He's going to have to deal with me!" That is what the natural man would do.

Many parents do not correct their children under the pretext of love – but it is a false love. Thus it can be said that **the "natural" in parents is a poison for the souls of their children.** You are obliged to love your children, but your love must not harm their souls. If parents love children with a purely natural love, they do not love them at all, for then they act to the detriment of their spiritual good.

It is in this sense that Jesus says in the Gospel, *"Whoever does not hate his father or mother cannot be My disciple."* (Luke 14:26) This means that the supernatural comes first. Even if we have to hurt a loved one for the good of the soul, to accomplish God's Will or fulfill His good pleasure, we must do it.

THE OBLIGATIONS OF LOVE

Loving our parents, our children, our family... what could be more legitimate? And yet, God often asks for the sacrifice of these affections.

Take the case of a girl who wants to enter a religious community and whose parents are opposed. The supernatural makes her say, "It is painful for me, dear parents, to make you sad and ignore your feelings. But I have to, because you are opposing God by objecting to my vocation." If they cry or get angry, what does it matter? "God is calling me, and I must do God's Will no matter what."

But if the young lady lets herself be overcome by her natural self, will she speak that way? Oh no!... "You're not happy, dear parents? Well then, I won't enter the community. It would be too hard, it would a làck of charity..." And there goes another lost, ruined vocation!

Rest assured, **the natural will not let itself be put to death without a fight.** Sometimes we hurt all over; the heart hurts, the head hurts, the whole "carcass" hurts! "I was so well off at home," the young girl thinks when she is in the convent. "I could do whatever I liked. I had a loving mother, a charming father. Life was so pleasant, and now here I am in a gloomy convent!" Yes, at certain moments everything in us rebels. But the will to do God's Will and please Him comes before everything else. "God asks me to live in a certain place, to sacrifice myself? Then I will do it for His love!"

That is what it means to kill the natural: to surmount our natural revulsion and do the Will of God. Whatever keeps us from accomplishing His holy Will must be cut out pitilessly, with a big knife!

A missionary who accepts to leave for a faraway land, to separate from his family whom he will perhaps never see again, is certainly acting in a supernatural manner. Otherwise he would say, "Oh no, I can't go that far away. You'll grow old and I may never see you again! I'll ask the superior to change my obedience."

The supernatural says, "Dear Mother and Father, God wills it! Souls are calling me. The separation tears my heart, but I must leave. There are so many souls to save! We will pray for each other. See you in heaven, where we will be together for all eternity. That is my consolation." And the missionary departs courageously.

If we must make our parents cry in order to follow God, then we must do it. Apparently we are heartless, oblivious to all natural feelings; we step on our heart to accomplish the Will of God. In this Work, many have had to walk over the things they held most dear, because they understood that God wanted them to take that road. They committed themselves, and they accepted to lose father and mother, brothers and sisters, spouse, and even children.

"Whoever does not hate his father and mother cannot be My disciple." Certainly Our Lord Jesus Christ does not mean "hate" in the strict sense of the word. He simply means that we must love His Will to such a degree that we are ready to sacrifice everything which presents an obstacle to it – although to do so we may have to make the people we love suffer, as though we hated them.

It is very important for us to realize that the Will of God is not the same for everyone. God asks some to sacrifice the innocent joys of the heart. He asks them to overcome the natural, to do a little more than the others in order to compensate for what they do not do. At any rate, **all Christians have the duty to sacrifice legitimate values in view of acquiring greater supernatural ones.** The more we renounce earthly things, the more we will savor and understand the things of heaven.

A GREAT DIFFERENCE

Today, many Christians – even among those who are consecrated to God in the religious life – seriously question the value of the religious state. They say that they do not understand what merit it can possibly have. They ask, "What does it give to go and shut yourself up in a monastery, put on a religious robe or habit, etc.?"

The merit of the religious state – that is the state we live in here in the Apostles of Infinite Love community – consists in its being a state in which the natural is constantly contradicted. By his vocation, the religious is consecrated to God, and he or she offers to God the total sacrifice of self, of all legitimate joys, of all that is natural, reasonable and human.

The practice of this absolute renouncement, for the love of God, of all that is legitimate, humanly speaking: **this is the real meaning of the religious life.**

We have become religious in order to renounce, to give up everything that is permitted for the love of God. If someone does not understand this fact, the religious life will necessarily appear to be totally meaningless to him.

And that is the reason that there is as much difference between a genuine religious and a plain good Christian as there is between day and night.

Many people say, "I don't see any value difference between these two states of life. What is the difference between being a good Christian in the world and being a religious in a monastery?"

These people do not see any difference because they have never seen the total immolation of the religious life practiced as it should be, or they have never practiced it themselves. It is not out of a whim or out of fantasy that God has been pleased to raise up various religious Orders in every period of history.

"If Your Eye Scandalizes You..."

Our Lord Jesus Christ says in the Gospel, *"If your eye scandalizes you, pluck it out and cast it far from you."* (Matthew 5:29) But have you ever seen anyone pluck out his eye? These words of Jesus have a moral import, a spiritual meaning.

The eye is the organ in the body that humans cherish most dearly, the one that everyone regards as the most precious of all. Oftentimes we have heard people say, "I would rather become deaf and dumb, but not blind."

With this example, Our Lord means that it may be necessary to sacrifice the things we hold most dear in the world in order to accomplish His Will. We must mercilessly tear out of our souls whatever obstructs our pathway to God, even though it may be things or people that we love very tenderly. This means that we must pick up the butcher knife, the hammer, the club, and perform the operation – come what may!

These words may appear to be harsh, but **anyone who is scandalized by them does not know the Gospel.** Let us understand this point very well: everything that is harmful to God and the accomplishment of His Will in our life must be sacrificed; everything that is an obstacle to the Will of God must be removed at all costs.

When we know the Will of God and His good pleasure, nothing must prevent us from fulfilling it. In this sense, sometimes we may appear to be heartless. For when God asks us to perform acts, we must do them even if our loved ones weep bitter tears or gnash their teeth in anger.

This apparent insensitivity does not prevent us from loving our dear ones, from treating them with kindness and cherishing them. But we do not have the right to prefer them over God and His holy Will.

Giving God the first place, whatever the cost may be to ourselves, even if it be the martyrdom of the flesh or of the heart: that is what death to the natural means. And that is the life of a true Christian!

FROM Editions Magnificat

You are to be perfect, even as your heavenly Father is perfect.
Holy Gospel of Jesus Christ St. Matthew 5:48

He who does not carry his cross and follow Me, cannot be My disciple.
Holy Gospel of Jesus Christ St. Luke 14:27

Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you.
Holy Gospel of Jesus Christ St. Luke 11:9

Behold, I am with you all days, even unto the consummation of the world.
Holy Gospel of Jesus Christ St. Matthew 28:20

Blessed are they who suffer persecution for justice's sake, for theirs is the kingdom of heaven.
Holy Gospel of Jesus Christ St. Matthew 5:10

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#1935 — INFANT JESUS, No. 2: 1 5/8" x 1 1/4", (4 x 3 cm) 25 colored stamps **$1.00**

He who has My commandments and keeps them, he it is who loves Me... And I will love him and manifest Myself to him.
Holy Gospel of Jesus Christ St. John 14:21

For those who love God, all things work together unto good.
Epistle of St. Paul Romans 8:28

Seek first the kingdom of God and His justice, and all these things shall be given you besides.
Holy Gospel of Jesus Christ St. Matthew 6:33

How narrow the gate and close the way that leads to life! And few there are who find it.
Holy Gospel of Jesus Christ St. Matthew 7:14

What does it profit a man, if he gains the whole world, but suffers the loss of his own soul?
Holy Gospel of Jesus Christ St. Matthew 16:26

Therefore all that you wish men to do to you, even so do you also to them.
Holy Gospel of Jesus Christ St. Matthew 7:12

He who finds his life will lose it, and he who loses his life for My sake, will find it.
Holy Gospel of Jesus Christ St. Matthew 10:39

Unless you turn and become like little children, you will not enter into the kingdom of heaven.
Holy Gospel of Jesus Christ St. Matthew 18:3

Always pray and do not lose heart.
Holy Gospel of Jesus Christ St. Luke 18:1

He who is faithful in the little things is faithful also in much; and he who is unfaithful in the little things is unfaithful also in much.
Holy Gospel of Jesus Christ St. Luke 16:10

If anyone wishes to come after Me, let him deny himself, and take up his cross daily, and follow Me.
Holy Gospel of Jesus Christ St. Luke 9:23

From EDITIONS MAGNIFICAT – P.O. Box 308 – St. Jovite – Quebec – Canada – J0T 2H0

Vera Greenberg Ceresa, 88, widow of John Ceresa, died April 3, 1996 at a local hospital.

A rosary service will be held on Monday, April 8th, at 7:30 p.m. and a Latin burial mass will take place at 10:00 a.m., on Tuesday, April 9th. Both services will be held at Evergreen Funeral Home in Colorado Springs, with Father Daniel Jones the celebrant.

Mrs. Ceresa was born to Louis Greenberg and Alliccia (Piper) Greenberg on December 12, 1907, at Superior, Colorado. The family moved to Cherokee, Kansas in 1909, where Mrs. Ceresa spent her youth, graduating from Crawford Community High School in 1926. She played in the high school orchestra while harboring an ambition to become a chef.

In 1928, Mrs. Ceresa moved to Colorado Springs, where she worked in restaurants. On February 28, 1931, she married John Ceresa, who died on March 28, 1971.

Mr. Ceresa served many years as a Republican Committeewoman, was a founder of the Ladies Auxiliary at St. Francis Hospital and, in cooperation with her husband, donated the first pediatric ward for St. Francis Hospital in 1945.

Mrs. Ceresa and her husband were founding members of the Divine Redeemer Parish.

In 1936, Mr. and Mrs. Ceresa established the original Village Inn Restaurant and operated it for ten years. While operating the restaurant, they provided assistance to many students in the area. After retiring from the Village Inn, the Ceresas became active in residential and commercial land development and construction. Mrs. Ceresa remained active in land development until her death.

Mrs. Ceresa is survived by a brother, Raymond A. Greenberg of Colorado Springs and several nieces and nephews.

Burial will be in the family plot at Evergreen Cemetery.

THE HOLY FAMILY IN NAZARETH

LET GO & LET GOD

As children bring their broken toys
with tears for us to mend,
I brought my broken dreams to God
because He was my friend.
But, then instead of leaving Him
in peace to work alone,
I hung around and tried to help
with ways that were my own.
At last I snatched them back and cried,
"How can you be so slow?"
"My child," He said, "What could I do?
You never would let go."

November of 1993 Father John and Mrs. Becky Moreland visiting at Mrs. Vivian Jones' residence in Delta, Colorado.

Where Peter is, there is the Church

Certain traditionalist Catholics who do not recognize the legitimacy of Paul VI, and of John Paul II after him, claim that the See of Peter has been vacant for over 30 years. This affirmation constitutes a direct attack against a truth of our Catholic Faith: namely, that the gates of hell shall never prevail against the true Church of Jesus Christ.[1] If the Church were truly without a head for 30 years, hell would have indeed prevailed against it, for the unbroken transmission of apostolic doctrine would have been interrupted; and this cannot happen. It would have been interrupted, because indefectibility in transmission of the Faith rests upon Peter.

Jesus said to Peter, "I have prayed for thee, that thy faith may not fail; and when thou hast turned again, strengthen thy brethren."[2] With these words, the Saviour tells Peter of "the glorious privilege of his future indefectibility in the faith. Thenceforth, he will be the unshakable pillar upon which the Apostles shall rest, and which shall uphold the entire Church. This is the effect of the special prayer of Jesus for Saint Peter: *I have prayed for thee.*"[3]

Therefore, to speak of the true Church of Jesus Christ, and at the same time of a Church without Peter — and this, for 30 years — amounts to an attempt to associate two incompatibles. "Where Peter is, there is the Church," said Saint Ambrose. If Peter is presently not in Rome, he is necessarily elsewhere, and you must seek him.

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1. *Cf.* Holy Gospel, Saint Matthew 16:18.
2. Holy Gospel, Saint Luke 22:31-32.
3. Canon Alfred Weber, **Le Saint Évangile commenté par les Apôtres** (The Holy Gospel Commented by the Apostles), p. 489.

SEPTEMBER FIFTEENTH - - *Feast of the Seven Dolors of Our Lady*

ATHER PONCET told Madame that Mother Marie had a marked vocation for New France. She possessed all the qualifications and she would fly to the ends of the earth at the call of God. She was to be found at the Ursuline Convent of Tours.

Blessed Mary of the Incarnation is the Foundress of the Ursuline Monastery in Quebec City, Canada, the first teaching Order of women in North America. Father Joe Kukucka and your editor prayed at her tomb in Quebec June 22 of this year. This holy nun arrived in Quebec August 1, 1639.

WHO DOES GOD'S WORK WILL GET GOD'S PAY

Who does God's work will get God's pay.
However long may seem the day,
However weary be the way.
Though powers may thunder "Nay,"
No human hand God's hand may stay,
Who does God's work will get His pay.

God hurries not, nor makes delay,
Who works for Him, will get His pay,
Some certain hour, some certain day.
He does not pay as others pay
In gold or land or raiment gay,
In goods that perish and decay.
But God's high wisdom knows a way,
And this is sure, let come what may,
Who does God's work will get God's pay.

Mrs. Evie Miller and Mr. Bob Senderhauf enjoying a pleasant visit at the Senderhauf's just north of Westcliffe during a July 4th family get-together.

Mountain Bob Leasure selling some of his stories in downtown Westcliffe. He's currently residing in Canon City.

Father Joe Kukucka (left) of Sugar City, Colorado, visited his seminary classmate, Father Joseph E. Moskal at St. Paul's Church in Whitesboro, N.Y. Father Moskal is now stationed Utica, N.Y. where some of your editor's forebearers lived years ago.

Mike and Tena Carroll and daughter Shannon in Pueblo, Colo. Pentecost Sunday, May 25, 1996. The Carrolls moved to Wisconsin in July and Shannon is with the Job Corps in Western Colorado. Young Samantha Autobee was entertaining little Aunisti Carroll when your editor snapped this photo.

The Crew and Family at Jones Lumber Company celebrated 50 years in business in Delta, Colorado this summer!

Sawyer, Mr. Frank Trueblood, part of a 3-4 man crew sawing the lumber with an efficient mill at Jones Lumber Company in Delta. It reminds me of the one I saw in operation at the Monastery in St. Jovite.

Father John Gregory visits some of the Magnificat Monastery "family" at our hydro-electric plant in St. Jovite.

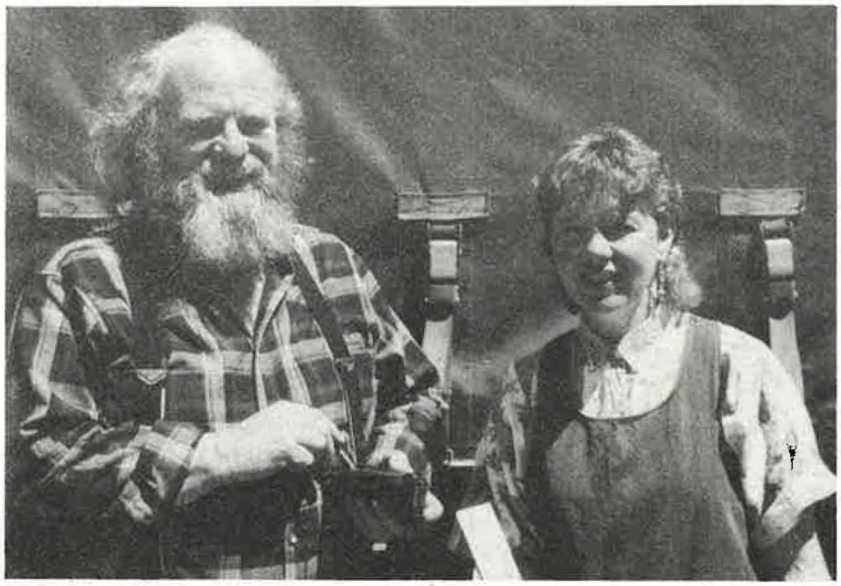
In June of this year Father Joseph Kukucka of Colorado (in the cassock) visits with two pilgrim priests from Bay City, Michigan at Our Ladys' Shrine at Cap le Madeleine on the St. Lawrence Seaway in Quebec Province, Canada.

Hope Lutheran Church is a landmark in Westcliffe! Pastor Wayne Riddering and family moved into the adjacent rectory this August.

Jim and Wilhlemina Ellison moved into their new home in Cody Park north of Westcliffe this spring. In their little "Mount Carmel" they enjoy the quiet of the countryside, the view of the mountains, lovely sunsets, wildflowers and wildlife. Mary and the angels greet visitors coming up their driveway.

The forks in Escalante Canyon west of Delta, Colorado. The Jones family has done a lot of dinosaur bone hunting in this general area.

Mrs. Vivian Jones still saws chunks of petrified dinosaur bone in her large diamond saw at her Delta, Colorado home.



Mr. Dan Higgins and Mrs. Rebecca Moreland visiting in Delta, Colorado after Mass one Sunday this July.

Your editor visiting the bookstore of the Apostles of Infinite Love at 98 Petit Champlain Street in old Quebec June 22, 1996.

Our Lady with one of her little ones in front of the Father Frederic Bookstore (Librarie Pere Frederic) owned by the Apostles in Quebec City, Canada.

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